

A
SHORT SVR VEY
of Ireland.

TRVELY DISCOVERING
WHO IT IS THAT HATH
so armed the hearts of that people with
disobedience to their Prince.

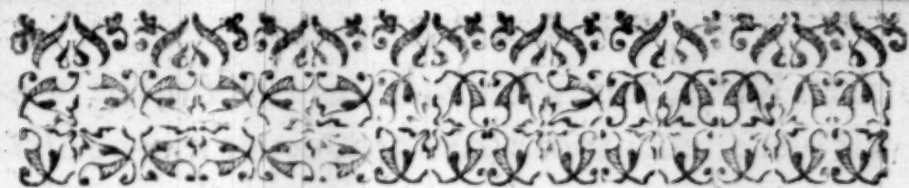
With a description of the Countrey, and the con-
dition of the people.

No lesse necessarie and needfull to be respected
by the English, then requisite and behooue-
full to be reformed in the Irish.

By BARNABE RYCH, Gentleman.



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are to be sold at their shop at the great North
dore of S. Paules Church. 1669.



TO THE RIGHT HONOURABLE, THE

EARLE of *Sarisbury*, Lord High
Treasurer of England.

BEING willing (most Honourable) in the sight of the world, to leaue some publicke testimonie of my humble duty towards God, of my faithfull seruice towards his Maiestie, and of my vnfeigned good will to that unfortunate Countrey of Ireland, that hath beene so fauourably dealt withall, first by the milde & merciful allurements of our late Queene of most happy memorie, that was a louing Nurse, nay rather a kinde mother, that did still carke and care for them, with such compassionate loue & kinnesse, that she neglected nothing that was either fitting for a Prince to bestow of subjects, or behoouefull for subjects to receiue from the Prince: And now againe, hath not this loue, this care, & this clemencie been stil continued vnto them, by the blessed and peaceable gouernment of our gra-

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rious King, and what is the conclusion, the people were neuer more froward, neuer more obstinate, neuer more peruerle, nor the state of that kingdome, neuer more desperate then it is at this houre, confused as well in the true knowledge appertayning vnto God, as in their duetie and obedience belonging to their Prince, where the people are daily seduced, infected and peruerred by Iesuites, Seminaries & other runnagate Priests the ministers of Antichrist, wherwith the Countrey doth swarme, and haue so mightily preuailed, that they haue wrought a generall contempt, as well against his Maiestie himselfe, as against his godly proceedings.

And these be they that haue so abused and blinded the zeale of many good people, which otherwise without all question would bee more confirmable in the knowledge and loue of GOD, and in their obedience and duetie towards their Prince: but so many seducing spirits are planted in all the parts of that Realme, that if there be one that wil stand for the King, there is twentie for that one to maintaine the Pope.

But it will bee said, why these are no nouelties, all this is well enough knowne to bee true, and what may I either doe or say in a matter that

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so many learned men haue already dealt withall? that so many wise men haue had to doe withall, and so many politicke men haue so often vnder-taken, and could neuer performe either meane to redresse or amend it. I confesse my learning is none at all, & therefore I will not meddle with those matters that are aboue my reach: my wisdom I acknowledge no more then my learning, and yet I hope it shall suffice to discover a trueth in this matter that I haue vndertaken: with policie I will not meddle, neither is it for mee to deale wihall: but especially with that policie that belongeth to matters of estate I will not so much as looke after, yet I would bee glad to put in a helping hand: it is little that I can doe, yet hee doth well that doth something.

The diuell is not idle, and his Apostles doe neither slippe time, nor omit occasion: the Pope bestirres him with his Bulles, with his Indulgences, with his Pardons, with his Priests, with his Iesuites, with his Ministers of all sorts and of all professions: that are still conspiring that are still peruerting, that are still seducing in euery corner, in the Country, in the Towne, in the Cittie, perhaps in the Court. what, shall we not encounter them? (or at the least) shall wee

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not discover them what they be, to whom they belong, and what they indeauour? But they will say, I am no diuine, and it is true. I am no scholler, and that is true too: what am I then? I am a Souldier, a protested souldier, better practised in my pike then in my penne: and may not a Souldier indeuour himselfe for the glorie of his God, for the seruice of his King, & for the good of his Country? may not a Soldier vphold that religion either by word or writing, that hee must maintaine and defend with the price of his bloode? is there any man to impugne this? if not, I hope my vnlettered diligence shall not be misconstrued, that, knowing the state and condition of that miserable & wretched Realme of Ireland, where so many good people of all sorts are so continually seduced and abused by the Popes factors, I haue therefore collected and gathered this little treatise, wherein (according to the truth testified in the holy Scriptures) I haue not onely vnmasked this broode of the generation of Antichrist, but I haue likewise pluckt the visard from the Pope himselfe, that he might so appeare in his owne likeness, that neither his fatherly lookes, nor his counterfeit shew of grauitie, nor that holie holie holinesse, wherewith he hath so long disguised himselfe, shall be able to deceiue

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any man (bee he neuer so simple) that will but vouchsafe to reade, and to belecue but that which is testified by the word of the liuing God.

And here againe it will bee said, that all this hath beene already performed by seuerall learned and worthy men: but shall wee therefore leaue the field to the foe, because wee haue already giuen him a conflict? shall wee not incounter him to day, to morrowe and euery day, that is continually bragging & brauing of vs? that is stil assailing vs with fresh supplies? that is still leuying of new forces to set vpon vs? that is still incroching, and neuer giues ouer to send his Agents, nor by one, or by two, or by tenne, but by hundreds, and by thoutands, and shall we not incounter him, but suffer him thus to draw away the harts of the subiects, from the duetie and obedience they owe to their soueraignes, as they haue done and are daily practising in Ireland? nay shall wee suffer him, (without contradiction) to leade so many poore soules to destruction? For although all manner of finnes did neuer so much abound, as they doe at this present, yet, of my conscience, the Pope himselfe doth send more soules to hell, and the diuell is more beholding to the Pope alone, then to all the rest of those vgly monsters, that are called by the name of the seuen deadly finnes.

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Lo here a matter of christian remorse, & shall we not now put to our helping hands on al sides to discouer this monster? shall we say it is a superfluous matter to reiterate any thing that may lay him open to the viewe of the world, that with his counterfeit shew of holynesse hath deceiued the whole world, and hath sent so many millions of Christian soules to the pit of perdition?

What I haue indeuored herein (I hope) will neither be thought to be vnnecessary, nor deemed to bee altogether vnprofitable: yet the rather to countenance both it and me, I haue with all humbleness presumed to offer them to your honour, to you whom God hath indued with the spirit of his truth: being so much the rather encouraged with hope of a fauourable acceptance, knowing your godly disposition to be so zealously inclined to the true worshipping of God.

If my lines be not answerable to your exquisite iudgement, I doe then tender them to your honourable curtesie, that was yet neuer knowne to despise any mans indeuour that was honestly intended: but if they fall out (as I haue ment them) for the aduancement of Gods glorie, why then they belong to your Honour as your owne proper right, whom God hath aduanced for the setting forth of his glorie, and hath giuen you both
heauenly

DEDICATORY.

heauenly wisdom and worldly honour, that you might continue (as hitherto you haue done) a principal instrument for the vpholding of the Gospell.

Pleaserh it your honour to accept of it, as an office and seruice of good intent : and although from a souldiers pen, yet as the earnest peny of a faithfull heart, that hath beene (and is) alwaies consecrated to do your Lordship all humble and dutiful seruice, and so in the like dutiful maner will rest.

*Your honors in all humblenes
so be commanded,*

BARNABE RICHEL.

To the curteous and well disposed reader, especially of Ireland, and to all other that haue discretion, first to reade, and then to iudge.



I may be there are some will thinke it strange that a man of my profession should deale in these causes: Vnbefitting (they will say) for a souldier to meddle withall. But if there be any such who doth not know it to be lawfull for any man that is a Christian, and truly professing Christ (of whatsoever calling otherwise he be) may not indenuour himselfe for the glory of God, or the advancement of the Gospell; I will rather pray for that man, then take upon me to answer him. The matter that I haue undertakē, is to discouer the Pope, to make him knowne, and so to lay him open to the viewe of euery discrete reader, that he might no longer deceiue that he that is not wilfully blinde may be made able to discern betweene light and darkenesse, to iudge of trueth & falsehood, to knowe the voyce of Christ calling to saluation, and to shune the waies of Antichrist leading to destruction that this rablement of Iesuites & Seminarie, and the rest of that viperous brood, shold not be so easily able to seduce, that haue already sbe witched & infected that infortunate country of Ireland, that ignorance is ioyned with obstynacy, that blindness is coupled with malice, that wilfull opinion is holden for the testimony of a good consiencie, where he that is most peruerse, is accounted for most Catholique, & to conclude, where Christ is despised, and Antichrist is aduanced.

To the end therefore that this man of sin, this Antichrist I
meane

meane (that hath beene so often spoken of, and so long looked for) might be discerned, I have gathered together what notes the holy scriptures do testify of him, what markes are there left unto vs whereby we may knowe him, what pathes he should tread out, and what waies he should walke, whose steppes I have undertaken, and followed the tract directly to Rome, I have brought it to saynt Peters chayre (as some would haue it called, and there I have left it. Now according to the Irish custome, when a heath is committed, and the tract being followed into any part or quarter off the Country, the Lord of that place is either to put it off againe from out of his precinct, or else to stand charged with the fact, and is compelled to make a full restitution: the according to this custome, the tract of Antichrist being brought to Rome, they must either put it off againe from out the territories, and make good prooffe into what iurisdiction they haue brought it, or else that holy seate which they say in times past hath beene Saint Peters chaire, is now become the seate of Antichrist, and the Pope is to answer for as much as the word of God doth expressly charge him with, that is to say, of Treason, of murder and of theft.

First of Treason against the most Highest whose lawes, covenants seales and sacraments, he hath not onely clipped, & unterfeited, chopped and changed. but he hath also set up other Gods of his owne making, which he causeth to be worshipped honoured and adored.

For a murderer, who hath euer heard of a more cruell and mercilesse butcher, as well against the Saints and seruants of God whom he persecuteth with sword, with fire, and with all maner of tortures, wherewith hee tormenteth them to a temporall death, but likewise sendeth infinite thousands of the miserable soules (that doe offie and trust in him) with

his Indulgences, Bulles and Pardons, to eternall death & damnation.

Now for felony, what more notable theft then to rob God of that glory that is proper to himselfe? and yet not contented with that, but he hath robbed vs of the holy scriptures left vnto vs by the holy Ghost to be our comfort & sauing health, & wherein we are to search the very mysterie of our saluation. Our sauour sent the Scribes and Pharises to search the scriptures though they were but hypocrites, and sought dayly to crucify Christ, but the Pope forbiddeth Christian men once to looke on them, though they be baptized and haue receiued Christ.

Are the scriptures medicynable to the bad, and vehemous to the good? and more perylous to him that will beleue in Christ, then to him that will crucify Christ?

They vaunted of their father Abraham, and their sitting in Moses chayre, as the papist doth now of his holy father the Pope, and his sitting in Peters chayre: yet Christ pronounced woe against them for shutting vp the key of knowledge, which was by giuing a false sense, by wrong interpreting the scriptures: but it is not found that they prohibited or forbad any man to read the, as the Pope & his shauelings are accustomed.

What I haue indeuoured herein, I haue done it in compassion: for if there be any commiseration to be had of those that walke in darkenesse, and sit in the shadowe of death, the poore people of Ireland are to be pittied; and not onely they alone, but as many other, what, or whersoeuer, that are thus seduced and blinded by the ministers of the Prince of darkenesse.

If thou with like fauour and curtesie wilt vouchsafe to peruse it as I haue honestly ment it, censure it then & spare not: & thus reposing my selfe on thy charitable disposition, I rest.



A short suruey of Ireland.

CHAP. I.

A description of the Countrey,
with the maners, customes and dis-
positions of the people.

IT could not be impertinent in this
my suruey of *Ireland* to make my
first entry with the discription of
the countrey, the fertilitie of the
soile, the nature, disposition and
maners of the people. All which
if I should expresse according to
a truth, I might write a more admirable history, and
speake of greater wonders, then either sir *Iohn Mandi-
uyl* in his trauell, or any other that haue passed the
most vncouth places of the world are able truely to
report.

And here is the matter especially to bee admired,
that a countrey situate and seated vnder so temperate
a Climate, that is neither oppressed with extremitie,
either of cold in the winter, or with heate in the sum-
mer, that is inuironed with *England, Scotland, France*

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and *Spaine*, that hath had continuall entercourse, trade and trafficke, and hath beene daily conuersant with the people of these nations, and the country should yet remaine as it doth, more vnciuill, more vncleanly, more barbarous, and more brutish in their customes and demeanures, then in any other part of the world that is knowne.

If I should speake what affiance they haue of Saint *Patricks purgatorie*, of the *Holy Crosse*, and of many other places of pilgrimage frequented by Irish, I might deliuer ridiculous matter, not onely of the blinde zeale, and sometimes of the vnciuill demeanure of the *pilgrimes* them selues, but also how they are cheated, coufined, and deceiued by their ghostly fathers, that for their owne lucre and gaine, doth delude them with voices, with visions, and with strange deuises, more fitter to be laughed at, then to be beleieued.

It were strange to deliuer the maners which they vse in the buriall of their dead: and he that were at *Dublyne* it selfe, and should see a dead corps brought to the graue, would say, that there could not bee a more heathenish demeanure, no, not amongst a people that had neither knowne nor heard of God.

For the blessing which it hath pleased GOD to vouchsafe to that countrey, in purging it from all sorts of wormes that are venimous or poisonable: this benefite onely they ascribe to saint *Patricke*, and will in no wise acknowledge it to be the blessing of God.

I might speake here of their Irish customes, strange to be deliuered, and of their *Brehon* lawe, & their lawes *Tamestry*, and of their Lord & Captaine called *Tamest*,
chosen

chosen for diuerse considerations: and how amongst the euery great mans will & commandement is a lawe (especially amongst their owne tenants:) for *Ireland* hath euermore strived to runne into all lawlesse and irregular courses, whereby they are growne into such a habite of sauage tyranny, that nothing is more pleasing to the greatest number of them, then ciuill warres, murthers and massacres, whereunto as they are commonly inclined, so there wants not those amongst the to pricke them forward, and to stirre them vp to Treason and rebellion against their Prince, that are still conspiring, still praetising, and still indeuouring to draw them into that mortall plague of rebellion, which is not to be cured but by the sword, by common slaughters and spilling of blood.

And although the greatest part of the people of that kingdome hath been from time to time thus drawne and stirred vp by these seducing spirits: yet for a number of others of that Country-birth, to whom it hath pleased God to vouchsafe the grace of his holy spirit, that I know are daily laboured and importuned by this viperous broode, as well to shake off the loue to their *God*, as their dutie to their *Prince*, for their sakes it is that I haue endeouored these lines, to giue them a Caueat to beware of these fire-brands of Rebellion, the which because I haue deciphered in their proper colours, I will referre them to this sequell, as it hereafter followeth.

The diuersitie in opinions what Antichrist should be.



Here is no man (I thinke) if he haue but very slenderly indeuoured himselfe in the reading of the holy scriptures, but he hath found it testified both in the old and new testaments, that towards the latter daies and end of the world, *Antichrist* should come, who with false doctrine and lying miracles should seduce the kingdomes and nations of the earth.

What, or who this *Antichrist* should be, there are diuerse suppositions, and as many fabulous coniectures haue beene deuised of the person of *Antichrist*, which doe rather seduce, then giue any certaine testimonie whereby we may know him.

Some doe say that he should be a *Iewe*, of the tribe of *Dan*, and some would haue it that hee should be borne in *Babylon*, some that he should be bred vp in *Bethsaida* and *Corazin*, some that he should be raised in *Syria*, some that he should be conceived of the mixture of man and woman in sinne, because *Christ* was borne of a woman and conceived by the holy Ghost, some say that he shall be of an ill-fauoured personage, because it is written of *Christ*, *comely and beautifull is he beyond the sonnes of men*: some say that he shall preach some certaine yeeres where *Christ* preached, and that he shall circumsise him selfe, & say that he is *Christ*, and the *Messias* that was promised to be sent for the saluati-

OF IRELAND.

saluation of the *Iewes*, some would perswade that *Mahomet* was *Antichrist*, some hold the like of *Nero*, some say that he should build vp the Citie of *Hierusalem*, some that he should ouerthrow *Rome*, some doe say that hee should bee borne of a *Frise* and a *Nunne*, and that he should worke wonders, & make trees to grow with the rootes vpward, and then should fly vp into heauen and fall downe and breake his necke: and there bee other some haue said, that he shall fight with the two witnesses of *Christ*, *Ezech* and *Hely*, and shall kill them, and he himselfe shall finally be slaine with lightning.

These tales and many others haue beene craftely deuised whereby to beguile vs, that whilst we are thinking of these imaginations, and so occupy our eies in beholding a shadowe or a surmised coniecture what *Antichrist* should be, he that is *Antichrist* (indeede) may vnawares deceiue vs.

C H A P. III.

What it was that deceiued the Iewes in the expectation of Christ.

His was it that deceiued the *Iewes* in the knowledge of our sauiour *Christ*: for when mā had by his owne sinne drawne Gods wrath, & the decay of the whole world vpon his owne head, the almighty yet, of his wonderfull mercie and goodnesse, promised vnto *Adam* that *Christ* should come & breake the serpents head. This promise was deliuered ouer from hand to hand, and still conueyed from the father to the sonne, solemnely declared to *Abraham* *Isaach* &

Jacob, committed as a pawne by *Moses* to the people of *Israell*, celebrated by *Dauid* in his psalmes and songs, renewed and continued from time to time by many excellent and worthy Prophets, which pointed out the time, the place, and the maner of his comming, & set downe plainly and expresse his stock, his parents and his birth many hundred yeares aforehand, the scriptures are full and the Prophets doe make often mention of this promise: old men and young men and all the people waited for the fulfilling thereof, euery eie was bent vpon him, and euery heart attended and wished for his comming: but when the fulnes of the time was expired, & that he was come into the world indeede, they to whō this promise was made, euen those that had so longed and wished for him, and made all their common talke of the hope of his comming, when he came they knew him not: *He came into the world, and the world knew him not, he came into his owne, and his owne receiued him not: Light came into the world and men loued darkenesse better then light: they reuiled him and said, Behold a glutton and a drinker of wine, a friend vnto publicanes and sinners: they called him a false Prophet and a seducer of the people, they persecuted him, betrayed him, scourged him and crucified him.*

John. i.
John. 3
Mat. ii.

Such was the receiuing of *Christ*: but this they did to him through ignorance, for if they had knowne him, they would not haue killed the Lords annointed, nor haue laid violent hands on the onely sonne of GOD. But what was now the mistaking? verily nothing but this, they looked for him after a carnall maner, and not according as the Scriptures had testified of him, for they

they could not imagine any likelyhoode that *Christ* (by whom they thought all *Israell* should haue beene so renowned) should be so base and abiect a person in the sight of the world, but they looked that their *Messias* should haue come in triumph, to haue contented their ambition and pride: but hee was promised to come in humilitie, and to humble him selfe even vnto death: they looked to haue had him prince-like, but hee was fore-promised poore: they looked for a great *Captaine* that should haue performed the conquests of *Alexander*, when it was told them that he should be both beaten and wounded: they looked for one that should haue come with feasting and banquetting, when it was told them aforehand that his bread should be steeped in vinegre, and his cup should be mingled with gall and bitterness.

Here was now the mistaking, this was the stumbling block, and from hence grew the error, that instead of beleeuing they fell to crucifying the Lord and sauiour of the world.

CHAP. IIII.

What it is that hath deceived vs in the looking after Antichrist.



O was the comming of *Christ* was, such shall be the comming of *Antichrist*: the Prophets of the old lawe prophesied that *Antichrist* should come: the Apostles, *Peter*, *Paul*, *Iohn*, yea *Christ* himselfe foretold vs of him, the auncient fathers and Do-

Doctors do often make mention of him, there is no mā so simple either old or yong, either learned or vnlearned, but he hath heard of *Antichrist*, they know that he shall be a false Prophet, a seducer, an enemy to Christ, and such a one as shall set himselfe directly both against Christ and his doctrine, they shall therefore hate his name, and detest him before they know him, they shall looke after his comming, & he shall not faile to come, and euery man shall cary hatred against him, and reckon him abominable: but as the *Jewes* that longed so much for the cōming of Christ, yet when he was come they knew him not, but accounted him amongst theeues and robbers, because they did not looke for him accordingly as the Scriptures had prophesied, but according to their owne imaginations as they had grossly conceived: euen so shall bee the comming of *Antichrist*: for he shall couer himselfe with such a cloake of holinesse, *That if it were possible the very elect should bee deceiued*: for men shall not know him, their eies shall be blinded, they shall hate his name, but imbrace his doctrine, they shall thinke they doe good seruice vnto Christ, but shall in trueth doe seruice vnto *Antichrist*.

From whence shall this errour spring, from that very occasion that deceiued the *Jewes* in the looking after Christ, they looke for him still, but hee is come many hundred yeares agoe, and they are not aware of it: wee also haue looked for *Antichrist*, and he hath almost raigned as long, and we are not aware of it, and that because either of vs haue looked carnally for him, and not in those places where we ought to haue sought him: the *Jewes* had found Christ verily and truly, if they had sought

sought for him in the scriptures, according to the law and the Prophets. Wee also had spied out *Antichrist* long agoe, if wee had looked in the doctrine of *Christ* and his Apostles: for this is to bee noted, that *Antichrist* is not one man onely that shall sodainly appeare with strange signes and wonders as our ancestots haue talked and dreamed of: but a relation to one State & kingdome, and a continuance of some one power and tyranie in the Church: for so *Christ* him selfe hath prophesied, not speaking of one man singulerly, but saith, *Many shall come in my name, and shall say, here is Christ,* & *Math. 24. there is Christ, and shall deceiue many.*

C H A P. IV.

Where Antichrist is to be sought for, and how to be known.

WEe are now likewise to thinke that *Antichrist* shall not apparantly manifest him selfe to be a tyrant, a robber, a spoyler: hee shall not say I am *Antichrist*, I am that man of sinne, I am that childe of perdition, I am that aduerlarie, and am contrarie to *Christ*: nay he shall not lay him selfe so wide open, for then who would be deceiued by him? *and he shall deceiue many.* And in like maner if hee should expressly say that him selfe were *Christ*, what christian could he then seduce? so that he must neither shew him selfe to be an open enemy to *Christ*, as was *Mahomet*, and as the *Turke* is, neither must he take vpon him to be *Christ*, for then euery man would be warie enough of him.

It should follow then that *Antichrist* must come dis-

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guised,

guised, he must put on him the cloake of simplicitie, of truth, of holinesse, perhaps of prayer, perhaps of fasting, perhaps of giuing almes, he shall come with fatherly lookes, with holy countenance, he shall alledge the Doctors and Fathers, he shall alledge *Peter & Paul* the holy Apostles of Christ, he shall alledge Christ and God himselfe.

Thus vnder a pretence of seruing Christ, hee shall performe all his practises against Christ, hee shall deuoure the sheepe and people of Christ, he shall deface what Christ hath built, and shall roote vp that which Christ hath planted, he shall be contrary to Christ in faith, contrary in life, contrary in doctrine, contrary in sacraments, and in effect contrary in all things.

Thus shall he walke craftely, and handle the word of God deceitfully, hee shall mingle his lies with the truth of God, he shall mix his poison with the wholesome foode of our soules, so closely and subtrilly, that it shall hardly be espied: he shall conuey himselfe into the hearts of the people, and shall so settle himselfe in their consciences, that they shall admire him and haue him in reverence. They shall say, *who is like vnto the beast*, who so wise, so learned, so vertuous, so holy, or so like vnto God himselfe? Thus shall they honour *Antichrist* vnawares, when they shall say we defie him, and yet they shall fall downe and worship him. And as it was with Christ at his comming, he was in the world, he did the workes of his father, yet the fewest part knew him: euen so must it be with *Antichrist*, he shall be in the world, he shall doe the workes of his iniquitie,
and

and yet fewe shall know him.

But let vs now more particularly fall to examination who this Antichrist should be: we haue already said he must not be an infidel or heathen, one that shall apparently set himselfe against Christ, but he shall come in the name of Christ, and perhaps shall preach Christ counterfeitley, for the scriptures haue so prophesied of him, and as *S. Hillary* saith, *He shall be contrary to Christ vnder the colour of preaching the Gospell, so that our Lord Iesus Christ shall then bee denied, when a man would think he were preached*, so couertly, so closely, and so subtilly shall *Antichrist* behaue himselfe in the sight of the world.

Was there euer man then that came in the name of Christ with the shew of holinesse, with the countenance of the church, and hath shewed himselfe in all his life and doctrine contrarie to Christ? if there haue euer beene any such, without doubt the same is *Antichrist*.

CHAP. VI.

An antithesis betweene Christ and the Pope.



Et vs here call the Pope a little into question, let vs examine his proceedings, comparing his doings with our vndoubted sauiour Christ, & we shall finde him so directly contrary in sacraments, in sacrifice, in prayers, in life, in religion, in doctrine, in the whole forme and order of the church, how hee hath shut what *Christ* hath opened, and hath opened

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what *Christ* hath shut, he hath cursed where *Christ* hath blessed, and hath blessed where *Christ* hath cursed: finding him then to be so repugnant, and to set himselfe so directly opposite, it must needs follow, that if *Christ* be *Christ*, the Pope must needs be *Antichrist*.

But let vs come to some particulars to see what light they will giue vs concerning the premises.

Christ came into the world to seeke the glorie of his Father, the Pope is come into the world, and onely exalteth himselfe.

Christ spared not his owne life, that we might raigne in an other world, the Pope spareth not our liues, that he may raigne in this world.

Christ fulfilled the lawe and the Prophets, the Pope maintaineth his owne lawes and traditions.

Christ forooke the kingdomes of the world that were offered him by the diuell, the Pope hath receiued them, and thinketh them all too little.

Christ would neither be Iudge nor deuider in the world, the Pope iudgeth and deuideth all the world.

Christ was obedient to the temporall maiestates, the Pope holdeth Emperours and Kings in subiection.

Christ would wash the feete of his owne disciples, the Pope giueth his feete to Emperours and Kings to be killed.

Christ had a crowne of thornes thrust vpon his head, the Pope hath three crownes wrought with precious stones set vpon his head.

Christ carried his owne crosse of affliction, in token of his humilitie, the Pope carrieth his crosse of silver and gold in token of his pride.

Christ

OF IRELAND.

3

Christ saith, *Peter* put vp thy sword, for he that striketh with the sword, shall perish with the sword, the Pope saith, Kings and Princes draw your swords, and cut them downe before ye that will not obey me.

Christ and his disciples ouercame by suffering, the Pope and his disciples doe overcome by persecuting.

Christ humbleth his disciples, and bringeth them low, the Pope exalteth his disciples and lifteth them vp on high.

Christ saith blessed be the peace-makers, the Pope saith blessed are they that can set the world together by the eares.

Christ saith, blessed be the poore in spirit, for to the belongeth the kingdome of heauen, the Pope saith, blessed are the proud and high minded, that will resist and rebell against their Prince.

Christ saith it is as easie for a Cammell to passe thorough the eie of a needle, as for a rich man to enter into the kingdome of heauen, the Pope saith, heauen gates shall stand wide open to him that hath money to purchase *Masses*, *Trentales*, *Dyriges*, and to buy pardons.

Christ whipped the buyers and sellers out of the Temple, the Pope maintaineth such as make daily port-sale of *Masses* and *Dyriges* in the Temple.

Christ sendeth his about the world to preach glad tydings, the Pope sendeth his about the world to sell pardons.

Christ when hee forgiveth, hee remitteth freely of grace, the Pope remitteth nor forgiveth any thing without money.

Christ saith, come vnto me thou that art laden, and I

will ease thee, the Pope saith, come vnto me thou that halt murdered thy father, and I wil giue thee a pardon, if thou wilt giue me money.

Christ commandeth marriage, and onely forbiddeth whoredome, the Pope admitteth whoredome, and onely forbiddeth marriage.

Christ saith, that a righteous man maketh righteous workes, the Pope saith, that righteous workes do make a righteous man.

Christ sendeth the Scribes and pharises to search the Scriptures, the Pope forbiddeth that christian menne should so much as looke on them.

Christ hath giuen his the light of the Gospell whereby to guide their steps, euen at midnight, the Pope hath giuen his a candle to light them with, because they are still groping in the darke, euen at midday.

To be short, *Christ* being God, became man, for the saluation of the world, the Pope being man becometh God to the destruction of the world.

Infinite might I be in this comparison, if I should prosecute it according to a trueth: and *Christ* saith, *we shall know them by their fruits*. Iudge of them now but as they deserue, if *Antichrist* is to be vnderstood one against *Christ*, tell me where shall we finde him that is more contrary then the *Pope*?

Furthermore, and for the better confirmation of this matter, I might here set downe many probable authorities, manifestly expressing the seate of *Antichrist* to be at Rome, yea and further testified by seuerall ancient writers, that he should be aduanced in the Aposto-like sea: but lest it might bee thought that all such authorities

thorities might rather be tearmed partiall opinions (as the Papist careth not what he saith) we will therefore pretermitt all priuate objections, and will onely make search in the holy scriptures, and see what testimonies are there left vnto vs, for those are the markes that cannot deceiue.

CHAP. VII.

The first marke whereby to know Antichrist, taken out of S. Iohn. 1. Epist. 2.

Saint Iohn in his first Epistle and second chapter, giueth vs this Item, *Who is a lyer but he that denyeth that Iesus is Christ? that same is Antichrist, that denyeth the Father and the sonne.*

Let vs now examine these words, & see if we cannot fashion out *Antichrist* by the substance of the Pope, or frame a Pope by the shadow of *Antichrist*. *Antichrist* and Christ are two contraries, and the studie of *Antichrist* is, to quench the name of Iesus Christ: why the Mash. 24. (some will say) the Pope cannot be *Antichrist*: for he doth both professe and preach Christ, yea and would be Christs high *Vicare* here on earth, but it is said before that *Antichrist* must so doe, he shall turne himselfe into an angell of light, and must come in the name of Christ, otherwise he could not deceiue. But he shall deceiue many, and the Pope abusing the name of Christ, by that meanes setteth vp himselfe, and gathereth offerings, tythes and rents, and bestoweth them to his own profit, and not the honour of Christ, but bringeth the consciences of the people vnder him through suspiti-

ous feare, as though he had such authoritie giuen him
of Christ: and every sillable that hath but a sound as
though it made for his purpose, that he expoundeth
falsely, and therewith he so ingleth and bewitcheth
the eares of the people (but especially of that simple &
ignorant sort, that haue yeelded themselves to become
slaves to his suggestions) those (I say) he maketh them
beleeue what himselfe listeth, for it is enough for the
to beleeue what the church beleeueth, although they
know not what the Church beleeueth, nor the greatest
part of them, what the true catholike church meaneth.

He that beleeueth not to be saued through Christ,
the same denyeth christ, but the *Pope* beleeueth not to
be saued through christ, for he teacheth to beleeue in
holy workes for the remission of sinnes, and thereby
to attaine saluation, as in the workes of penance in-
ioyned in vowes, in chastitie, in pilgrimages, in other
mens praiers, in *Friers* and *Friers* cotes, in *Saints* me-
rits, in the deeds of ceremonies, and a thousand other
such superstitious follies letteth he before vs to beleeue
in, and all of them destroying christ, and most iniurious
to his precious blood.

He that denyeth *Iesus Christ* (saith the Apostle) the
same is *Antichrist*, can any man deny him more directly
then he that seeketh his saluation in his owne merits, &
his owne deuotings? The blood of *Iesus Christ* cleanseth vs
from all sinne: if the blood of *Iesus Christ* cleanseth vs,
why then our owne workes doe not cleanse vs, for they
are not christ.

But let our good workes bee examined after the
iudgements of God, and wee ought rather to feare pu-
nishment

punishment for the faults that be euen in our best deseruing, then to looke for any reward.

The Prophet doth liken our righteousness to a filthy clout, such as would abhorre any mans eyes to behold it; and therefore saith the Prophet *Dauid*, *Enter not in to iudgement with thy seruant, O Lord, for no flesh is righteous in thy sight*: what maner of merit may this be then, which cannot abide the censure of Gods iudgement, nor be deliuered from condemnation but by mercie onely?

CHAP. VIII.

The good workes prescribed to the Pope.

BVt let vs see what good workes these same should be which the Pope hath prescribed, & the papists doe so much talke of.

First they teach vnto the ignorant, to heare *Masses* e-very day deuoutly, to prostrate themselues before dead Images, to mumble vp a number of prayers vnto Saints, to go on pilgrimage, to build vp *Chaunteris*, to cause *Trentales* of *Masses* and *Dirges* to be said for the dead, to giue large summes to idle *Priests*, *Monkes* and *Friers*, to giue gold and siluer to make *crosses*, *chalices*, *cuppes* and *vestiments*, to say ouer *Ladies Psalter*, to pray vpon *Beades*, to receiue *Holy bread*, *holy water*, *holy palme*, *holy ashes*, *holy fire*, *holy creame*, *holy candle*, *holy oyle*, with a number of other holy toyes, and those are the good works allowed and commanded by the Pope: & these are exprelly iniurious to the precious blood of Christ, and therefore the workes of faine, and the very insti-

D

tutions

tutions of Antichrist.

Rom. 3
Iam. 2

By the workes of the lawe shall no flesh be iustified in his sight, whosoever shall keepe the Lawe, yet faile in one point, is guilty of all. And who is, or euer was able to keepe the law? (christ onely excepted) but are all vnperfect, and the most righteous man sinneth seuen times a day. But to cleanse those sinnes, the *Pope* hath deuised a purgatory, still excluding christ, making him of lesse authoritie then he doth attribute to himselfe, for he will in no wise but that christ shall be an vnperfect sauiour, for if the *Pope* will giue christ leaue to forgiue the sin, yet he will in no wise giue him leaue to forgiue the paine, but we must to purgatorie to be plunged there, and if there bee not good store of money left to the priests, and to pay well for their *Dyrge* *Trentals* and soule *Masses*: but the *Pope* himselfe, he hath full powre and authority to graunt pardons for all sins, euen a *pena*, and a *culpa*, as well for the offence as for the punishment: and not onely of sinnes that are actually committed, but likewise of sinnes before they are done, as to the holy *Frier* that kild the king of France, to a second againe that murdered the prince of Oranges, & to sundry others to whom he had in like manner giuen full pardon and free absolution aforehand to haue attempted the like against our late gracious Queene *Elizabeth*.

Thus we do see the *Pope* taketh vpon him a greater power to forgiue sinnes then christ: for christ forgiueth no sinne but vpon vnfeigned repentance, and yet the *Pope* will not then suffer him to forgiue any more then the bare crime, for if we will giue him no money, the
paine

paine must not be remitted but in the scorching flames of purgatory: if this be not directly the doctrine of *Antichrist*, I referre me to their iudgements that are not too partiall, nay, that are not wilfully blinde.

CHAP. IX.

The fruits of the Popes doctrine, and what it draweth after it.

BUt let vs see farther what this doctrine draweth after it. If I may get to my selfe satisfaction by suffering in purgatorie for my sinnes, then I haue gotten more by my sins in suffering paine, then I haue done by christs death, and so consequently paine was more effectuell and strong for me to obtaine heauen, then was christs passion: this is the *Popes* doctrine.

The reward of sinne is death, and the paine that dependeth of euery sinne (excluding *Christ*) is eternall damnation: then what shall purgatorie doe, vnlesse for the vngodly, that should first go to purgatorie, and after to heile? *There is no remission of sinnes without blood*, saith *S. Paul.* and christ speaking to the theefer on the crosse, said, *This day thou shalt be with me in paradise, not in purgatorie*, and *Marie Magdalen* had her sinnes freely forgiven her by christ without going to purgatorie.

But to say the trueth, there was at that time no such place at all, nor any one word spoken of purgatorie, either in the Old or New Testaments: and it was many yeares after christs death, before the Pope could kinde it, but after it once began to burne, it grew so hot,

that it melted more treasure out of ignorant mens purses, then the King of Spaines west Indies did then afford: but the extreame heat is now well allayed, and as men begin to wax wise, so the scorching fire doth daily more and more abate. Thus you may see, the Pope and his sects are content to giue Christ his name, but they rob him of the effect, and take the signification of his name to themselves, and they make of him but an Hypocrite, as they themselves be, as though he forgane vs our sinnes, but not the paine due to our sinnes, and then who shall be saued? for the paine due to euery sinne, is eternall damnation.

These therefore (as the Apostle saith) are right *Antichrists*, and deny both the father and the sonne, for they deny the witnes that the father bare vnto his son, and deprive the sonne of the power and glorie that his father hath giuen him.

CHAP. X.

The second marke whereby to know Antichrist.

1. Iohn. 4.



Second marke giue vs in the Scriptures, whereby to know *Antichrist*, is likewise left vs by *S. Iohn*, as followeth.

Hereby know ye the spirit of God, euery spirit that confesseth that Iesus is come in the flesh, is of God, and euery spirit that confesseth not that Iesus Christ is come in the flesh is not of God, and the same is that spirit of *Antichrist* of who you haue heard that he should come.

Whatsoeuer opinion any member of *Antichrist* holdeth,

holdeth, the ground of all his doctrine is to destroy this article of our faith, *That Christ is come in the flesh*: for though the most part of all heretikes confesse that *Christ is come in the flesh*, in their maner, yet they deny that he is come as the scriptures testifie, & the Apostles preach him to become: for the whole studie of the diuell and all his members is to destroy the hope, and trust that we should haue in Christs flesh, and of those things that he suffered for vs in his flesh, and of the Testament and promises of mercie which are made vs in his flesh: for the scriptures testifie, that Christ hath taken away the sinnes of the world in his flesh, and that the same houre that he yeelded vp his spirit into the hands of his father, he had fully purged, and made full satisfaction for all the sinnes of the world.

But that Christ hath done this seruice in the flesh, all the members of *Antichrist* doe deny, and hereby (saith the Apostle) thou shalt know them.

All doctrine that buildeth thee vpon Christ, to put thy trust and confidence in his blood, is of God, & true doctrine: and all doctrine that withdraweth thy hope, and trust from Christ, is of the diuell, and the doctrine of *Antichrist*.

Let vs now examine the Pope by this rule, and wee shall finde that all that he doth is the destruction of this article, he wresteth all the scriptures, and setteth them cleane against the haire, to destroy this article, he minis-
treth the very sacraments, to the destruction of this article, and all his other ceremonies, as his absolution, penance, purgatorie, dispensations, pardons, voves, with all his other disguisings is to that purpose.

The Pope preacheth that Christ is come to doe away sinnes, yet not in the flesh, but in water, salt, oyle, candles, ashes, *Priers* coates, and *Munkes* cowles, and in the vowes of them that forswear matrimonie to keepe harlots, and swear beggerie, to possesse as much riches, wealth, ease, and pleasure, as this world may afford them, and haue vowed obedience to. disobey, by authoritie, all lawes both of God and man, and these hypocriticall and false sacrifices teacheth he vs to trust vnto for the forgiuenesse of sinnes, and not in Christs flesh.

C H A P. XI.

The third marke whereby to know Antichrist.



S. Paule againe in his second epistle to the *Thessalonians*, giueth this third marke whereby to know *Antichrist*: where he saith, that *Antichrist* shall sit in the *Temple of God*, shewing himselfe that he is *God*.

By this it may euidently appeare, that *Antichrist* shall come in the name of Christ, and shall be a counterfeite christian: for otherwise he should haue beene an open and expresse enemy vnto Christ, A *Turke*, a *Iewe*, an infidell or heathen, whose temples are the temples of Idols, and therefore not to be called the Temple of God, and so *S. Augustine* doth vnderstand the Apostles words, for saith he, *The Temple of an Idoll or a diuell the Apostle would neuer call the Temple of God.*

But *Antichrist* shall sit in the Temple of God, hee shall

shall not defy the name of Christ, but he shall call himselfe *Christs vicar, the most catholike father, the seruant of Gods seruants*, by these meanes he shall be exalted in the eie of the world, he shall win the hearts of the people, he shall sit in the consciences of men, he shall make Kings and Princes to become his subiects, he shall deceiue the learned and wise, he shall cast himselfe into a colour of holinesse, he shall fast, he shall pray, he shall giue almes, hee shall walke as if hee were a disciple of Christ, he shall go before, and the world shall follow him, they shall run to him out of all parts of the earth, they shall fall downe before him, they shall say vnto him, thou art the comfort of the Church, thou art the light of the world, thou art most holy, all law and all knowledge is hid in thy breast, we beseech thy holines shew vs thy way, expound thou the scriptures vnto vs, teach vs how wee may bee saued, thou hast the key of knowledge, thy word is the word of truth, thou canst not erre.

Thus shall *Antichrist* deceiue the world, thus shall he dwell in the consciences of the people, thus shall he sit in the temple of God, but the Apostle saith further, *that he shall shew him selfe that he is God.*

The Apostle doth not say that he shall call him selfe God, for that were too broad, and every man would then beware of him, and would say this is but a mortall man, borne as other men be of father and mother, and they likewise both mortall, and againe he shall die and returne to the earth from whence he came: but God had no beginning neither shall haue ending, *Antichrist* him selfe knoweth all this, and therefore will not deale so openly

openly to call himselfe God, but yet will shew himselfe a G O D, and will be contented that other men should so repute him, as Pope *Nicolas* saith, *It is well knowne that the Pope (of the godly Prince Constantine) was called God.* Again in the *Extravagantes*, in the same Canon Lawe, it is written, *Dominus Deus noster Papa*, Our Lord God the Pope. And *Christofer Marcellus* in the counsaile of *Laterane*, said to the Pope, *Thou art another God upon earth.*

C H A P. XII.

How the Pope doth shew himselfe that he is a God.



Ut he shall shew himselfe that he is a God (saith the Apostle) he shall receive all reuerence as if he were God. The Pope hath done this you see, he hath compared his lawes with the lawes of God, hee hath said that his word is the word of God, and whatloeuer he saith, it must be said it is the voice of the spirit of God, and of the same authoritie as is the Gospell of Christ, no man may breake it, no man may touch the credit therof, if any man withstand it, he must be accursed, he must thinke hee doth sacriledge, committeth blasphemy, sinneth against the holy Ghost, and must be counted an heretike: his authoritie reacheth vp into heauen, it stretcheth downe into hell, nay hee hath one kingdome proper to himselfe more then ever God knew of, and that is purgatorie, there he raigneth, there he ruleth, there he roseth, there he broyleth, and there he commandeth how he list,

list, there is no bodie else to controule him.

Thus doth *Antichrist* sit on the Temple of God: thus doth the Pope shew himselfe that he is God.

Nay what hath God proper to himselfe, but that the Pope is either a sharer with him, or at the least can command the like?

God hath heauen and hell, the Pope can command them both, and send to either the soules of whome hee list.

God hath his Angels that be his ministers, the Pope may command their seruice, and may imploy them about his busines as often as it pleaseth him, or else his vpholders haue shamefully mistaken.

God hath his Saints, the Pope maketh saints, both he-saints and she-saints, at his owne will and pleasure.

God hath his scriptures, & the Pope hath his Counsels, his decrees and his canons.

God hath his Church, a poore fillie one, the Pope hath his Church a braue lustie one.

God hath his sacraments, the Pope maketh sacraments two for his one.

God hath his lawes, whereby to rule his Church, the Pope maketh lawes whereby to rule his Church.

God commandeth the sabboth day to be kept holy, the Pope maketh holy daies and halfe holy daies, sometimes two or three in a weeke.

Can a man shew himselfe more like a God then doth the Pope? if any man can name him, let him bee *Antichrist*.

Nay yet to shew himselfe more like a God, the Pope will vndertake to make a God, a poore fillie God, that

is not able to defend himselfe from the malice of a mouse.

CHAP. XIII.

The fourth marke whereby to know Antichrist.



N other reason to proue that the Pope is *Antichrist* is this, whosoever beleueth in Christ, consenteth that Gods lawe is good: the Pope consenteth not that Gods lawe is good, for he forbiddeth holy wedlock commanded by God: but wedlocke (saith the Pope) defileth holy Priesthoode more then whoredome, he hath notwithstanding made a sacramēt of Matrimony. And is not this a diuelish doctrine to say that sacraments can defile? what can be more contrary to the doctrine of Christ? the Pope forbiddeth wedlock, which God commandeth, and licenseth whoredome which God forbiddeth: but this is an other euident token of *Antichrist*, and noted by *S. Paul* to be a doctrine of diuels, who writing to *Timothy* saith: *Now the spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heede vnto spirits of error, and doctrines of diuels, forbidding to marry, and commanding to abstaine from meates, which God hath created to be receiued with thanksgining, of them which beleue and know the truth.*

2 Tim. 4.

The Pope againe, directly opposeth himselfe against Christ, and seeketh to drawe vs from the mercie of God, and telleth vs we haue other friends to whom we are beholding, and haue done many good things for vs: it was that Saint that tooke pittie of our grieues

griefes, (saith he) at such a time: and our Ladie hath wrought many myracles at such a place: but Saint *Patrick* is the good Saint, that hath done marueilous things in *Ireland*, and as euery Saint hath his peculiar property to worke more in one place then they can doe in an other: so euery Saint hath his seuerall office, some better for one thing, and some worse for an other: one is very good for the falling sicknesse, an other is excellent good for the tooth-ache, one is a present remedy for a burning, an other is as precious for him that hath the chine-cough. If a woman be barraine and would faine haue a childe, let her go on pilgrimage to *S. Thomas* of *Canterburie*, or in *Ireland* to the *Holy Crosse*, or to *S. Clenecks* well: and she that cannot make her pulline to prosper, or that her chickens bee troubled with the pip, seeke helpe from *S. Reuen*.

Thus euery Saint hath his seuerall charge: euery man hath his seuerall Saint: and euery Saint is full of miracles, and euery myracle full of lies. The Papists doe alledge many vngodly reasons, wherby they would maintaine a necessitie in praying to Saints: and to auoide Idolatrie, they would make certaine distinctions betweene the worship of God and the worship of Saints: but let them distinguish how they can, this is certaine, the more hope they haue in saints, the lesse trust they put in Christ, for he saith, *Come vnto me all you that be laden and I will ease you*: if hee of himselfe hath lovingly called vs vnto him, why then to seek to any other, is vpon some distrust we haue of him, and that is as much as to make God a lyer, and not to thinke him true in the promise he hath made vs.

Math. 11

2. Tim. 2.

Againe, if we will giue credit to *S. Paul*, there is no other mediator for vs to seeke vnto, but onely *Christ*; *There is one God, and one mediator betwene God and man, which is, the man Iesus Christ*: and for that foolish distinction that grosse-headed Papists will make betwene worshipping and seruing, our sauour himselte hath decided, *Thou shalt worship thy Lord thy God, and him onely shalt thou serue.*

Mat. 4.

I will conclude, whosoever seeketh any other mediator then our Lord Iesus, is iniurious vnto Christ, and therefore of *Antichrist*: and whosoever kneeleth and prayeth to blocks, stones, Images, or the pictures of Saints, the same expressly breaketh the commandemēt of God, and deserueth to haue his portion amongst the wicked.

C H A P. XIII.

The fifth marke whereby to know Antichrist.

Math. 14.
Mark. 13.



Ne other marke whereby to know *Antichrist*; our Sauour himselte hath given vs: *False Christs and false Prophets shall arise, and shall shew signes and wonders, to deceiue (if it were possible) the very elect.*

This speech thus spoken by our Sauour is not directed to the heathen or to infidels, but to such as shall professe Christ; and therefore concludeth vndoubtedly, that *Antichrist* shall be a christian in profession, & that he shall not be one man onely, but a continuance of many; for he speaketh in the plurall number: *False Christs*

Christs, and false Prophets shall come with signes and wonders, &c.

S. Paul giuing vs a light what those signes and wonders should be that *Antichrist* should come with all, in his second epistle to the *Thessalonians*, calleth them lying signes, and lying wonders.

This is now to be gathered, *False Christs shall come*, that is, they shall come counterfeitley in the name of Christ, and they shall shew their wonders before the Lord, and bee a sore temptation vnto them, to bring them out of the way: but the Elect shall be kept by the mightie hand of God against all naturall possibilitie, so that the elect and cholen of God shall neuer be without persecution and tempration of their faith (not as those that are vnder the Pope, for they present but suffer not) and those which the Pope calleth heretikes, shew no myrales by their owne confession, neither ought they, in as much as they bring no new learning, nor any other thing, then only the scripture, which is already receiued, and hath beene confirmed by Christ & his Apostles, with wonderfull myrales many hundred yeares sithence.

This is then to be noted, that euen as Christ at his comming, altered the state of the Church, from the corruption of the pharises, and confirmed his doctrine with myrales, so *Antichrist* at his comming, seeketh to alter the Church from that puritie which Christ and his Apostles had left it in, and worketh myrales to ouerthrow the Gospell: new doctrine must be confirmed with new myrales, *Antichrist* seeketh to deface what Christ hath builded long agoe, Christ hath fortified his

building with miracles, *Antichrist* leeketh to vndermine the whole foundation which Christ hath laid, and to build a new for himselfe by myracles: and this was prophesied of aforehand by Christ, and this was prophesied on a forehand by *Paul*. Christ saith, *Antichrist shall come with signes and wonders to deceiue*: *S. Paul* saith, *He shall come with lying signes and lying wonders to deceiue*, and what miracles be those that the Pope hath brought to confirme his doctrine withall? looke through their golden legend, and tell me how many true myracles be in the whole booke: what apparitions of Saints, and visions of angels haue beene forged to come from heauen? what yelling of spirits, and crying of soules haue beene faigned to come from purgatorie? these be myracles, signes and wonders wrought by *Antichrist* & his ministers: but as *S. Paul* saith, lying miracles, both them selues deceiptfull and pretending to deceiue: deceiptfull in them selues, for that they were but lies and popish practises counterfeitly forged whereby to deceiue the simple and ignorant people, to leade them into errours, and to cosin them of their money, in purchasing of pardons, dyrges and masses.

And were not these miracles to heare it told that *Roodes* could speake, *Belles* could ring alone, *Images* could come downe and light their own candles, *Blocks* could turne their eies and wag their lips, shake their heads, moue their hands, and some of them could knit sinues, sette bones, heale the sicke, giue sight to the blinde, make the lame to goe, but are not these practises discovered long agoe, and found out to be no other then flights and meere deceipts?

These

These are called miracles; and are indeede but lies, and there are none but Papists that would be mocked with them.

CHAP. XV.

What signes and wonders they should be that are brought in by Antichrist.

SAint Paul saith, *The coming of Antichrist shall be by the working of Sathan, with all power and* 2. Thes. 2. *signes of lying wonders, and all deceiueablenes of unrighteousnesse amongst them that perish, because they receiued not the loue of the trueth, that they might bee saued; and therefore God shall send them strong delusions, that they should beleue lies, that all they might bee damned which beleued not the trueth, but had pleasure in unrighteousnes.*

Can any thing be spoken more plainly? these shall be the workes of *Antichrist* which hee shall bring to passe, that is to say, *lying wonders*: this shall he worke with all deceiueablenesse, that is, he shall come with all kinde of shifts and deceit: and with whom shal he preuaile, and who be they that shall bee deceiued? *Those that perish because they loued not the truth that they might be saued: and therefore God shall send them strong delusions to beleue lies.*

This text must also pertain to a multitude gathered together in Christs name, which for lack of loue vnto the trueth, shall be led into all errour, to beleue in crosses, to beleue in visions, to beleue in welles, and

to giue credit to all maner of fables, but the truth they shall not beleecue, *That they might be damned for not beleeuing, but had pleasure in unrighteousnes.*

If these things had not beene thus sensibly foretold vs long agoe by the holy ghost, it might haue beene thought a strange matter, that so many should be thus still led away from the pure and vndefiled word of God, and to giue themselves ouer to follow dreames & fantasies, but it is an euident token, that their harts are not marked with the spirit of God, but are led by strong delusions to beleecue lies.

CHAP. XVI.

The sixth marke whereby to know Antichrist.

2 Pet. 2.



Et one other note is giuen vs by *Saint Peter* whereby to know *Antichrist*: and (saith hee)

There shall bee false teachers amongst you, which shall secretly bring in damnable sects, denying the Lord that bought them, and many shall follow their damnable waies, by whom, the way of truth shall be euill spoken of, & with faigned words they shall make marchandise of you: now saith S. Paul, The lawe speaketh to them that are vnder the lawe: and euen so, this is spoken to them that professe the name of Christ.

Rom 3.

There shall be false teachers that shall bring in damnable sects. Histories make mention of one *Anthony*, who liued in the wildernesse of *Thebais* in *Egypt* in maner of a *Hermet*, Anno 361: he had three disciples, *Darmatas*, *Amatus* and *Macharius*, these liued solitarily, and in strictnes

strictnes of life, but it was in the time of persecution, whereby to shift them from the hands of tyrants, and proceeded at the first of a good zeale to godlinesse: but the duell the perverter of all things, did so im- poison the hearts of them that followed, that they had more trust to their owne workes then faith in Christs blood, and after that, men began new rules of works to be their owne saviours.

Benet. he succeeded *Anno*, 524, and in the time of *John* the first, and he pre scribed institutions to a certain order of *Monkes*.

In *Anno*, 850, and in the time of *Sergius* the third, sprung vp a new sect of *Camaldimenses*, a holy compa- ny that kept perpetuall silence, they fasted, went bare- foote, and vled to ly on the ground.

In *Anno*, 1060, vnder *Gregorie* the sixth, there sprung vp a new sect of *Monkes*, calling them selues the order of the shadowed valley.

The *Monkes* of *Oliuet* sprung vp as a fruit of disorder, in a time of strife betweene three Bishops, in *Anno*, 1047, vnder *Gregorie* the twelfth.

The sect of *Grandmontensis* sprung vp vnder *Alexan- der* the second, in *Anno*, 1076. *Innocentius* the third, ad- mitted the *Humilitates* in *Anno*, 1166. and a little before that, in *Anno*, 1098, vnder *Vrbane* the second, began the order of the *Cistercians*.

Celestinus the first, founded the *Celestines*, in the yeare of our Lord, one thousand, one hundred eighty eight.

Here followeth now such a rabblement of others, as *Gilbertines*, *Lustinians*, *Hieronimians*, *Augustins*, the or-

der of Saint Sauour, Scopeteines, Frisonaries, brethren of S. George de Alga, Charterhouse Monkes, Curthugian Fryers, Carmelites, Premonstratences, Croched Fryers, White Fryers, Black Fryers, Gray Fryers, Dominick Fryers, Frauncis Fryers, Minorites, Minimes, Obseruants, the order of Trinitie, Bonhones, & now lately viperous broode of Iesuites.

Then were their women lectaries, as Penitenciers, Brigidians, Magdaline sisters, with other Nunnes of diuerse sortes.

Yet I might speake of graue-keepers, called knights of the Sepulcher, knights of S. Johns, knights of S. Mary, Temple knights, Iesus knights, and such a rabblement of sundry other sects by me ouer slipped, of which if I should vndertake to set downe, their obseruations, their dissimulations, their abominations, together with their hypocrisie, and filthy liuing, I might write for euery letter a line, for euery line a leafe, and for euery leafe a whole quire of paper, and it would yet be too little to discipher out their abominable practises.

These sects haue beene all of them, instituted, ratified, confirmed and allowed by Antichrist the Pope, & yet not founded all by one Pope, but by sundry Popes: according to the words of the Apostle, *There shall bee false teachers, which shall bring in damnable sects*: the Apostle speaketh in the plurall number, and wee see it is fulfilled: and these sects as they were infinite, so they were as diuerse in their opinions, yet all of them of one assent in this, they all denyed Christ, and they all preached the Pope, they deny that Christ is sufficient for their saluation, but they must attaine it by working, by
fasting,

fasting, by going on pilgrimage, with a number of other ceremonies, too foolish to be set downe.

Here againe are the words of the Apostle verified, *They shall deny the Lord that bought them, and follow their damnable waies, by whom the way of trueth shall be euill spoken of.*

Now what trueth in Christ doth not the Pope and his shauelings rebuke? and in setting vp their workes, and following their owne waies, deny altogether the truth of Christs waies?

And with fained words they shall make marchandice of you, can any thing be more directly spoken? and to proue that they come with fained words, where finde we in any place throughout the whole scriptures that maketh mention of purgatory, of shrift, of the sacraments of confirmation, of penance, of pardons, and such other trash, all of their owne faining, and by this meanes doe they make marchandice of our soules.

These lights and many others whereby to discern *Antichrist*, are left vnto vs in the holy scriptures, where the Beast seeing himselfe to be sought for, he roareth, and therefore to hide himselfe the more closely, he persecuteth the word of God, and seeketh with all wilynes to driue the people from it, and with false and sophistickall reasons, would make vs afraid of it: he curseth and excommunicateth those that would reade it: perswading them they are damned, if they doe but looke on it, but let not this dismay vs to seeke our soules health, for there we shall finde the sweete promises of God, to the great comfort of poore distressed sinners.

What soeuer is written, is written for our learning, saith

saint *Paul*, but the Pope would perswade they are written to deceiue vs, and hee is contented to sanctifie vs with holy oyle, holy bread, holy salt, holy candles, holy water, holy blessings, holy ceremonies, and what other holynes a man himselfe would wish for, sauing the holinesse of Gods word, for that he will in no wise haue vs to deale withall, & this is the doctrine of *Antichrist*, and these be the markes whereby to know him.

CHAP. XVII.

Speciall notes whereby to confirme the Pope to be Antichrist.

THe scriptures haue hitherto furnished vs with sufficient notes whereby to know *Antichrist*, and there are diuerse testimonies yet to be gathered, and all of them confirming the Pope to bee that man of sinne that hath set himselfe against Christ, but let vs here examine some few examples.

Phil. 2.
Matth. 11.

Christ was humble and meeke, and the Apostle saith, *He humbled himselfe and became obedient euen vnto the death, euen the death of the crosse:* and our sauiour himselfe commanding his disciples to follow his example saith, *Learne of me that am meeke and lowly in heart, & ye shall finde rest vnto your soules:* but is this humilitie to be found in the Pope? behold his estate, his doctrine, his disciples, his life, you shall see nothing but pompe and glorie, he ruleth ouer nations and kingdomes, he maketh euery knee to bowe downe vnto him, he maketh Emperours and Kings to bring him water, to carry his traine, to leade his horse, to hold his stirrop, to kisse

kisse his feete, he will needes rule ouer all the world, and saith, I am Lord of lords, and King of kings, the whole world is my dyocesse.

If Christ, when the diuell profered him the kingdomes of the world and the glorie thereof, refused them as things impossible to stand with his kingdome, of whom is the Pope that hath receiued them? the diuel said to Christ, *Fall downe and worship me, and I wil giue thee all*, the Pope saith to the Emperour, fall downe and kisse my feete, and I will giue thee thine Empire, he saith to kings in like maner, sweare to defend me and my prescriptions, and I will vphold thy crowne, & will giue thee this or that kingdome.

And as Christ commanded his to be lowly, so hee commanded them to all obedience: but the Pope will none of that, but as he setteth himselfe at liberty, and will be tyed to no lawe, neither of God nor man, so hee that will obey neither father, mother, neither Lord nor master, neither King nor Prince, let him but take the marke of the Beast, let him but shaue himselfe a *Monke*, a *Fryer*, a *Priest*, or some any one of those sects formerly rehearsed, and the matter is dispatched, he is exempted from all seruice and obedience due vnto man: and the more disobedient he sheweth himselfe vnto the ordinances of God, the more apt and meete he is for the seruice of the Pope: neither is the professing, vowing, and swearing obedience vnto their ordinances, any other thing, then the denying, defying, and forswearing obedience to the ordinances of God.

Doth not the Popes doctrine flatly teach disobedience, rebellion and insurrection, commanding the peo-

ple to armes, and to send his traditions with sword and fire, and neither to obey father, mother, master, Lord, King nor Emperour, but to inuade whatsoeuer land or nation that will not obey his godhead? how bestirreth he himselve at this day, that seeing his excommunications and cursings are so little regarded, that men doe eate their meate with neuer the lesse stomacks, hee now falles to blowing vp the coles of rebellion, of sedition, of treason, he raiseth subiects against their Princes, and setteth Princes vpon their subiects, and thus vnder the tytle of *Seruus seruorum*, hee sheweth himselve to bee *Tirannus, tirannorum*.

This is the Popes doctrine, this is his humilitie, this is his obedience, and this is all his pietie that is so clocked vnder that great shew of holinesse.

C H A P. XVIII.

The Pope taketh vpon him to bee the head of Christs Church.



He Pope further chalengeth to be the head of Christs church, but what can be more contrary both to Christ and his Church? for the church beeing compact of many members, is made one bodie, whereof Christ is the head: *God hath appointed Christ ouer all things to be head of the Church*: now if the Pope will challenge to be the head of this Church, what doth he then but make two heads of one body, deforming altogether, and making a monster of the Church of Christ?

Againe in seuerall places of the Scriptures, the Church

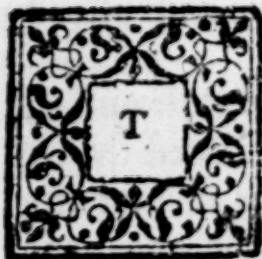
Church is called the spouse of Christ, as *S. Iohn* in his *Revelation* saith, *The true Church, the spouse and wife of the Lamb*: and an honest wife can haue but one husband & one head at one time, the which when she forsaketh, and committeth her selfe to an other, she playeth the Harlot, as that whorish Church of Rome hath already done.

And as *Antichrist* hath thus sought to disfigure the Church of Christ, so hath he likewise defaced the Sacraments left vnto the church by our sauiour: for where christ and his Apostles haue left the sacrament of Baptisme, to be ministred with water and with the holy Ghost, *Antichrist* hath added oyle to grease them, spittle to poison them, and salt to stifle them: for the sacrament of christ's body which he hath left vnto vs as a signe of his blood-shedding, and to be kept as a memoriall till his comming againe, *Antichrist* hath made it a most abominable Idoll, commanding it to be worshiped, and the people thereby to commit Idolatrie.

Thus hath he broken the first institution. And where christ saith, *Take ye, and eate ye*: hee saith, kneele yee downe and worship. And where christ saith, *Drinke ye all of this cup*, the Pope saith, it serueth onely for the Priests, and that those words *Drinke ye all of thy cup*, were onely spoken to the disciples, as though the former words, *Take ye and eate ye*, were not in like manner spoken to the disciples: but this is still the condition of *Antichrist*, to seeke to ouerthrow what christ hath instituted.

CHAP. XVIII.

Of the five Sacraments instituted by the Pope.



O those two Sacraments left vs by christ, the Pope hath added five others spicke and spanne new of his owne making, and not one word throughout the whole scriptures, making any mention of them, nor neuer heard on; nor receiued in the church, till *Antichrist* began to preuaile: the first of the five is the sacrament of Confirmation, and this consisteth of two parts (as they say) the matter and the forme.

The matter is holy *Chrisme*, confest and made of oyle-oliue and balme consecrated by a Bishop, an excellent receipt to scoure a rusty corslet.

The forme is, when any one is confirmed, the Bishop saying certaine words, must make a crosse on the forehead of the party, with this enchanted ointment, and then (be it man or woman) they are made as holy, as a paire of old bootes when they come new trimmed from the currior: here is now to be noted, what themselves doe attribute to this sacrament, and these bee their owne words, *The sacrament of confirmation is said to be greater then the sacrament of baptisme, because it is giuen by worthier persons, & in the more worthier part of the body.*

Is not this a sound doctrine that a drop of grease, coniured and enchanted, should be preferred & made of

of better worth then the Sacrament of Baptisme, left vnto vs by our Sauour himselfe: if this be not the doctrine of Antichrist, let any man iudge that is not partiall.

The Sacrament of Penance is the second, instituted likewise by the Pope, and consisteth of three parts, *Contrition, Confession, and Satisfaction.*

Judas, after he had betrayed Christ, had *Contrition*, and when he knew they had condemned him, he repented: he had *Confession*, *I haue sinned in betraying the innocent blood.* he had *Satisfaction*, he went to the high Priests, & deliuered backe againe the money. Now if *Judas* be not a saint in heauen, the Pope is *Antichrist* in the seate of Rome.

They haue a third Sacrament of *Extreame unction*, and this is to be ministred to sicke persons, the matter is oyle-oliue, hallowed by a Bishop, wherewith the sicke is anoyled, vpon the eies, eares, mouth, nose, hands and feete.

And if it be a man, he is farther anoyled vpon the reines of his backe, but if a woman, then they doe it vpon her belly, they shew a filthy reason why, *because* (they say) *concupiscence* raigneth most in these parts, but for offending of godly eares, we will let this passe amongst other of their vncleane stuffe whereof their doctrine is full.

Their fourth Sacrament is the sacrament of *Order*, and this serueth onely for the consecrating of Priests: there bee diuerse ceremonies pertaining to this sacrament, and (I thinke) both the institution and the observation, at the first drawne from the foure & twen-

tie orders, and therefore this Sacrament is better ap-
plied then any of the rest that were founded by the
Pope.

Matrimonie is the fifth and last which the Pope
would haue to be a Sacrament, and hauing thus dig-
nified it with so holy a tytle, he then prohibits it from
his cleargy for feare of infecting them. Be not these
holy Sacraments, that can defile a man and make him
uncleane? or is not he a shamelesse creature, that will
teach such doctrine?

CHAP. XX.

What hauocke the Pope keepeth in the Church of God.



Whanock keepeth the Pope in the Church
of God, he defaceth the Sacraments, he per-
uerteth the Scriptures, he corrupteth the word
of God with his traditions, he raceth out the second
commandement out of the law of the living God, he
burneth the Bible, hee excommunicateth, he curseth,
he persecuteth, yet all this will not serue, but *Anti-
christ* must fall, his kingdome is of this world, and here
he takes the pleasure thereof, which is the diuels wa-
ges, and the earnest-peny of his euerlasting damna-
tion.

Christ fought our profit and not his owne, the
Pope seeketh his owne profit, and not ours, Christ be-
came bound to make vs free, & left with his disciples
the lawe of the loue, the Pope keepes all bound, and
himselſe onely free, and hath commended to his sha-
uelings,

uelings, onely the loue of their owne bellies, and let any bodie offer to feede them, and such persons shall be father, mother, sister or brother vnto them, they will say he is a good man, he is a father vnto vs, and to our whole fraternitie, we are bound to pray for him, for he doth much for our religion, and such a woman is a good sister of ours, nay, she is a mother to our Couent, for we are more bound to pray for our good benefactors, then we are for those that doe nothing for vs.

This is the loue of the Popes disciples, the Monks, the Friars, the Iesuities, and the rest of those popish Priests, to them that giue them much, them they loue much, & to them that giue little, them they loue a little, but to them that giue them nought, them they loue nought, so that al their loue is belly loue, al their prayer bellie prayer, al their brotherhood, bellie brotherhood, & for him that will not pamper them, there is no loue, no prayer, no brotherhood, no kindred nor knowledge: and herein are still expressed the markes of *Antichrist*. O let vs then open our eies, God hath giuen vs eares to heare, eies to see, and hearts to vnderstand, let vs iudge vprightly, it is Gods cause, and we doe see who it is that hath carried himselfe so long time vnder the colour of holinesse, this is he which hath beguiled and blinded the world, this is he *that man of sin*, that hath set himselfe against Christ, and vnder the pretence to be the vicare of Christ, hath sought to confound the light of the Gospell which is left vs by Christ.

His holinesse is contented, euen at Rome it selfe, to tollerate with any religion, excepting this of the Gos-

pell, he is contented to suffer the *Turke* there to haue a Temple, and the *Jewes* there to haue their Synagogues, but hee can in no wise admit so much as a little Chappell, where the word of God may be purely preached, and sincerely taught, no, he knoweth that if the Arke of God be brought into the house of *Dagon*, the Idol can not stand, but downe he fallles presently to the ground.

The Popes doctrine can ioyne in good societie with Turkes, with Jewes, with Infidels, whatsoeuer, onely the doctrine of Christs gospel excepted: such enmity there is still betweene Christ and the Pope.

CHAP. XXI.

As there is but one true God, so there is but one true religion.



And as there is but one God almightie, who will haue no other Gods but himselfe, so there is but one vndoubted trueth (which is holy & giuen by the same God) and will admit of no other religion but it selfe: for wheresoeuer it becommeth, it confoundeth all other doctrines, that is or may be inuented by the subtiltie of Sathan, or any of his ministers, and this is the cause that the Pope is so hatefull vnto it, and seeketh so much as in him lyeth vtterly to suppress it.

Histories make mention, that in those daies when the Romanes had brought the greatest part of the world vnder their subiection: wheresoeuer they became victors, amongst other spoiles they neuer failed

to bring away the Gods of the heathen, which were still conueied to Rome, aswell in token of their conquests: as themselves in those daies being likewise Infidels, carried this opinion, that the more Gods they had amongst them, the greater trust they had to preuaile in all their enterprises whatsoever they attempted.

In the honour of those Gods, *Marcus Agrippa* edified a Temple called *Panthion*, wherein these Idols were altogether placed.

We do further reade, that after the Romanes had subuerted the Citie of Ierusalem, it was thought good amongst them, that a picture should be made in the representation of Christ, because he had there beene reputed for a God (although a very simple one) and a very fewe there were at that time that did so esteeme of him, yet being very loth that any God, great and small should escape them: but they would haue them all in Rome in this Temple of *Panthion*. The matter being thus in question, in the end they got vnderstanding, that Christ in his doctrine, would admit of no more Gods but one, whereupon they thought him not a necessarie or fit companion to bee brought to their Temple, where they had so many Gods, that could stand altogether, & could agree quietly amongst themselves, which they had thought he would neuer haue done if hee should bee once brought amongst them: they therefore resolued themselves, thinking it not conuenient to meddle with him at all, that would so much disturbe their quiet, and so they left him.

Tell me now, is not our holy father directly of this

humour, he can agree quietly with the *Turkes* and the *Jewes*, and they likewise with him, and hee can haue his *Masse* in one Church, and they can vse their Ceremonies in an other fast by, all at one instant, and all within Rome: but let any man come there that should but offer to preach the Gospell of Christ purely, and should speake against Idolatry, and the worshipping of Images made with mens hands, and all Rome would be in an vprore, the Pope himself would be out of his wits, and he would neuer be in quiet, till he had tormented him, and put him to cruell death.

This Temple of *Panthion* in Rome, is now called by the name of *All halous*, first builded by *Marcus Agrippa*, for all the Idols of the heathen, and after consecrated by *Bonifacius* the fourth, to all the whole company of Saints, whereby it appeareth as well in that as in other matters, that the Pope hath well furnished his Church with many heathenish presidents.

C H A P. XXII.

The Citie of Rome is a continuall persecuter of the children of God.



That Citie of Rome, hath beene from the beginning, the greatest persecuter that euer was amongst the Christians, for as it is trueth, that the Church of Christ hath bin there established, and that very faithfully and truly, so this is as certaine, that before it could be so established, it was many yeares in performing, and cost the liues of
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an infinite number of *Martyrs* and *Saints*, neither had it after any long continuance, but that *Antichrist* began to creepe in by little, & preuailed so much in the end, that he quite excluding Christ, hath in his place set vp himselfe, and hath since beene a greater persecuter of Christians, then all the Tyrants that were there before the first establishment.

Now if God were their father, then would they loue Christ his sonne, and seeke to set forth his glorie: if they were of the sheepefold of God, then would they heare his voice: but they are of their father the Diuell, and the lusts of their father they will doe, they are in name the seruants of Christ, but in their workes they shew themselves to bee the members of *Antichrist*, they change peace into warre, they turne iudgement into gall, and the fruit of righteousnesse into wormewood, they resist the trueth of God, to establish the deuises and doctrine of men, they pretend shew of holinesse, through the which they drawe to themselves credit, they haue onely a painted visard, and carrie an emptie name of the Church: what is their wilfull chastitie, but an obedience condemned in the scripture, to giue God that which he hath not giuen vs, and so to make sinne where there was none at all, the fruits whereof, is daily corrupting of other mens wiues, and to liue in open and common whoredome, with other abominations, filthy to be spoken of.

Vnder the pretence of their vowed pouertie, they haue robbed the whole world of their wealth and treasure, not suffering Emperours nor Kings to liue in quiet, that will not be sworne to doe them seruice, &
to

to vphold their pride and ambition.

The fruit of their wilfull obedience, is to exempt themselves both from the lawes of God and man, in so much that if any Prince begin to punish their disobedience, they curse him immediately to the bottomlesse pit of hell, and will proclame him no rightfull King, setting both his owne subiects, and other nations against him.

CHAP. XXIII.

The Popes practises whereby to deceive the simple.

They teach vs to fly from Christ, and worship Saints, who as the Papists themselves suppose, are most cruell and mercilesse tyrants, wreakefull and vengible, if their euins be not fasted, their Images visited, saluted and worshipped with a pater noster, with a candle, with incense or other offerings, in that place which they themselves haue chosen to heare suitors, with their supplications and petitions.

They fray and terrifie vs with their painfull purgatorie: the scorching heate whereof is such, that it hath not onely consumed infinit treasure both of gold and siluer out of ignorant mens purses, but it hath likewise melted Castles, buildings, Lands and tenements innumerable, to the profit of Monkes Friers, Canons, Priests regular and seculer, and many men haue robbed their heirs, to giue perpetuities to these hypocrites to buy perpetuall prayre (but rather we may say to buy perpetuall paine) for they neuer appoint any
time

time of deliuerance, fearing that the Lands should returne back againe to the right heires.

There be some that haue giuen them large perpetuities to bee prayed for, of whom they haue made saints, receiuing offerings in their names, and teaching other men to pray vnto them that haue giuen great reuenues to be prayed for them selues, & yet the Pope for monie can emptie Purgatorie when he will: but if a man should aske them by what authoritie the Pope giueth such pardon, they answere that it is out of the merits of Christs passion, and so at the last they are driuen to confesse against themselves, that Christ hath not onely deserued for vs the forgiuenes of the crime, but also of the paine: and then if Christ hath deserued all for vs, who giueth the Pope authoritie to reserue a part of his deseruing from me, and to sell me Christs merits for money?

His holynes sends them to heauen with *Scala Celi*, that is with a ladder to scale the walles of heauen, for by the doore Christ, they will not suffer you to enter, but they haue stopt vp that way, because they would haue you to buy their scaling ladders.

They refuse the precious blood of Christ, making themselves aprons of Pope holy workes, as *Adam* did of fig leaues to hide his sinne: an vniust righteousness, that will iustifie it selfe before him, where the Angels doe finde no other buckler then grace.

And what are our workes, but a deformitie & filthinesse in the sight of God? our finnes are great, for they are against a great God: they are infinite, because they are committed against him that is infinite, and

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there

therefore we may not thinke to couer them with merit, nor to repaire them with satisfaction for our owne.

C H A P. XXIIII.

What our deservings are, and what we are able to merite.

BUt let vs looke into our deseruing, or did wee but keepe a reckoning of our life, how small a part thereof doe we bestow vpon God, how few of our steps we doe treade in his trace, how few are the thoughts that we direct to his seruice?

Our reason that should further vs vnto all goodnes, it is in nothing more vnreasonable, then in the knowledge of things belonging vnto God: and the best vse we make of it, it serueth to couer our naughtines: and wherein consisteth our vertue, but in concealing our vices? so that those that haue most wit, haue commonly least honesty.

Thy sences, to what other vse dost thou put them then to the marring of the sences: thy tongue, how much more ready is it to speake euill, then to speake good: if we doe any good, it is but to the end it might bee seene, whereby to attaine a little popular praise, for in secret we will doe nothing at all: if we forbear to do euill, it is but feare lest the world should know it, and were that feare away, we would sticke at nothing.

But let vs come to our best perfections, and looke into our prayers, and what are they but continuall offences, when in the midst of our greatest vehemencie, our minds are by and by carried away with one vanitie or other, so that when we haue prayed, we
had

had then neede to pray againe that God would forgiue vs the imperfections of our praiers.

Is this our righteousness wherein we haue such trust, an vnrighteous righteousness, which will not acknowledge his good to come from God, & his euill to come from himselfe.

The Pharisee abased the most highest by lifting vp his owne merit and worthinesse, spoyling God of his dignitie, by aduancing himselfe, and Christ rebuked nothing so much amongst the Scribes and Pharisees, as their fasting, their praying, their washing, and their cleansing, wherein consisted the hope of their holines, for in open sinne, there is hope of repentance, but in holy hypocrisie, there is none at all: and as there is no way better for vs to loue God, then by hateing our selues, so there is no righteousness in vs to bee accounted greater, then by confessing our vnrighteousnes, for we then exalt God, when we cast downe our selues, when we bowe our necks vnder his yoke, treading our selues vnder our owne feete, by casting our presumption and arrogancie at his feete, euen then may wee best trust in God, when wee most distrust our selues, and although betweene man and man, it wee confesse a debt, wee must pay it, or acknowledge a wrong, we must make amends, yet God requireth no other satisfaction then a true and sorrowfull confession, then couering our sinnes with mercie, when wee discouer them most truly.

A friendly admonition to the Irish, to beware of those Ministers of Antichrist, that haue so blinded their understanding, and abused their Zeale.

2, Thess. 5,



Et vs then be no longer deceiued, but follow the counsell of *S. Paul*, Try all things, and keep that is good. God hath giuen you the spirit of discretion, be wise therefore, and make triall to know what is good: learne of those of *Berea*, who hearing *Paul* preach, made daily search of the scriptures whether those things were so which hee had taught them, and finding them to bee true, many of them beleeued: do you in like case make triall, and receiue nothing without good prooffe and testimony, and when you shall finde that they are not contrary to the hollsome doctrine of the word of God, *Then keepe that which is good*, settle your selues then, and be not carried away with euery blast of doctrine.

Beleeue not these Iesuites and Seminaries, that doe so bestirre themselues amongst you in *Ireland*, to perswade a religion that cannot abide the light of the Scriptures: would not any man that were wise, suspect him that would set a Iewel to sale, and would not suffer the buyer to looke vpon it in the light, but he must buy it in the darke, keepe it in the darke, weare it in the darke, and neuer bring it to any place where it might be perfectly scene and examined?

Now who would not suspect him for a coufening
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companion, that would offer such a thing? and can there be a greater suspition of cosenage, then for men to offer a kinde of religion, that cannot abide the light of Gods word, and would inforce men to receiue such a doctrine as they might not examine by the scriptures, to see how it would stand with the doctrine of Christ? who but cosening wretches would offer it? but what ignorance in those men that would receiue it?

Beleeue not euery spirit, but try the spirits whether they are of God. At what time *Achab* would not beleeue the answere which the Prophet *Micheas* made him, there came forth a spirit and stode before the Lord, and said, *I will go out and be a false spirit in the mouths of all his Prophets.* Take heede you bee not deceiued by any of these spirits, which shall seeke to abase you, by pretence of reuelation, by visions, by dreames, by shew of holinesse: such spirits are walking and daily conuersant amongst vs in *Ireland.* *Woe be to you Scribes and Pharises, hypocrites* (saith Christ) for you deuoure widowes houses, under the colour of longe prayers: but our hypocrites rob not widdowes onely, but they spoile married wiues, & make hauocke of Esquires, Knights and Lords: they spoile all men, women and children, arming them with grudge, with murmure, with contempt, & sometimes setting them in open rebellion against their Prince.

And who are the inducers of these and many other mischiefes, but your Iesuities, your seminaries, & your vngodly massing Priests? these are they that are the common disturbers of the Countries quiet, that haue stirred vp and set on foote many rebellions: these are they that haue blinded your vnderstanding, abused

your zeale, and led you into ignorance vnder A counterfeite pretence of holinesse.

They will you to pray, and they teach you to trust in your prayers, they bid you to fast, they say you shall merit by your fasting: but be no longer deceiued, look into the fruits of this prayer and this fasting, that they haue so long taught, and wherewith they haue almost infected the whole realme of *Ireland*, (but especially in the most remote places) & letting slip persons of greater worth) whose eies I hope God wil open to see their owne faults) in beholding other mens follies, we will take but for our example, the base & barbarous Kearne, the very drosse and scum of the Country, & yet what Iesuite, what Seminarie, what Priest, or what other member of that rascall rabble, that are more precise in their popish obseruations, more abstinent in their prescribed fasting daies, and that are more scrupulous in any point of Poperie then they bee: and yet that very day, houre or minute, when they will nor touch any flesh, butter, cheese eggs, milk or such other like, for defiling of themselves, they will make no conscience, to murder, to kill, to rob, to rauish, to spoile, or to commit any other villany whatsoever.

You know this to be true: be not then any longer enemies to your owne discretions, let these *Balamites* no longer deceive you, with their lies, with their visions, with their wonders and myrales: Christ hath prophesied that there shall many false Prophets arise, & shall shew signes and wonders, and shall deceive (if it were possible) the very elect.

Many will say vnto me in that day, Lord, haue we not in thy

thy name prophesied, and by thy name cast out Diuels, and by thy name done many good workes, and then will I professe vnto them, I neuer knew you, depart from me you that worke iniquitie.

And Paul hath long agoe foretold vs, that which at this day we may behold with our eies.

*In the later time, some shall giue heede vnto spirits of error: take heede therefore, and when thou hearest tell of visions, or myracles (for by these delusions the poore people of Ireland are most deceiued) bring them to the touchstone, compare them with the word of God, if thou findest they intend nothing but the aduancement of the Gospell of Christ, and the glorie of God, thou maist receiue them as sent of God: if otherwise they pretend the aduancement of creatures, or of superstitious workes or working, beware of them, for without doubt they are either lies or delusions of the Diuel, or some of his ministers, practising to deceiue thee: for open the Bible, and in the very first leafe it is written, *In the beginning, God created heauen and earth, and all that is contained therein,* immediately excluding all other Gods made or deuised by man, onely to keepe man to the true God, that first created him: open the Booke still further forth at all aduentures, and so peruse from line to line, euen to the latter end of the whole booke, and you shall meete with nothing but the praises of that God, or with fearefull denunciations, thundrings & threatnings against those that follow strange Gods, or giue his glory to creatures, stocks, blocks, or stones.*

Let vs take heede then and beware of these deceipts, we haue tasted the word of God a long time, we haue
receiued

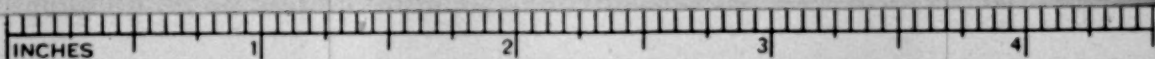
received the comfort of the goſpell, let vs not deſpise it, or be wearie of it, but let vs build our ſelues of that corner ſtone, which the builders haue caſt off: let vs lay our counſels to the ſquare of his truth, let vs meaſure them with the plummet of his righteouſnes. What eie would not behold the brightnes of that ſun? what eare would reſuſe to heare G O D ſpeake? Deſpise not then the wiſedome of the ſpirit, reſuſe not his helpe, but ſeek the ſame that we may be ſtrengthened: let vs comfort our ſelues in the teſtimonies of our adoption, let vs not quench the light he hath kindled in our hearts: let vs not ſlenderly account of his mercie, nor abuſe the time of our ſaluation.

God giue vs his holy ſpirit, that wee may diſcerne the truth from falſhood, and know the bleſſed and gracious will of God: that we may feele our darke and clowdie vnderſtanding, which ſhineth not, but as it pleaſeth him to indighten: that we may walke in his waies, and ſerue him in reuerence and feare, all the daies of our life.

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